

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDH,
AND THE
CENTRAL PROVINCES,

Received from the 23rd to the 29th of September, 1869.

THE *Malwa Ukhbar* of the 15th of September, and the *Nai-yar Ukhbar* of the 16th, do not call for special notice.

The *Rohilkund Ukhbar*, of the 18th of September, publishes an article headed "Appreciation of Knowledge," in which allusion is made to the presentation of Rs. 1,000 to Moulvie Mahomed Nuzur-ood-Deen Ahmed, Deputy Collector of Jaloun, on the recommendation of the Director of Public Instruction, North-Western Provinces, by His Honor the Lieutenant-Governor of the North-Western Provinces, as a reward for his compilation of the *Mirat-ool-Aroos*, in Oordoo. It is further remarked that "2,000 copies have been ordered, and that Sir William Muir justly appreciates the talent of the Moulvie Sahib;" &c., &c.

This paper alludes to the increasing number of Hindoo widows who have been re-married in Bombay, Calcutta, and Jessore: the writer especially alludes to the re-marriage of two Brahmin women at the latter place, as reported in the *Hindoo Patriot*.

Under the heading "Educational Department," this paper makes some remarks upon the custom ruling in colleges and schools in regard to the copies of vernacular newspapers supplied by Government. The writer says, that generally

speaking, these papers are read by the masters and teachers, and then made over to be filed ; so that the students have not any opportunity of reading them. The writer does not mean to say that they have any desire to read them, or that they are kept from doing so in the hope that permission will be given by the masters ; but as these newspapers are said to be supplied by Government for the express purpose of allowing students the perusal of them, he thinks that masters ought to see it in this light, and encourage their pupils to read them ; and he thinks it would be better if an order were passed on the subject, *viz.*, that such papers should be read by the students in the same way as other publications ; &c., &c.

The *Lawrence Gazette* of the 20th of September, the *Educational Gazette* of the same date, the *Unjumun Hind* of the 18th, and the *Karnama Hind* of the 20th, do not require special notice.

The *Benares Gazette*, of the 20th of September, quotes from the *Hindoo Prokash* (Bengalee newspaper) concerning the re-marriage of Hindoo widows in the Deccan and elsewhere ; which has, it appears, been put a stop to by Sri Shankarachar, a descendant of the Hindoo of that name who eradicated the sect of Jains. It seems that the people of the Deccan were prepared to sanction the re-marriage of Hindoo widows, and two or three were married ; but Shankarachar forbade the custom ; which the writer expresses his regret at, as it will, he says, be productive of much evil. The case especially referred to occurred at a place called Chikorie, in the Deccan ; where a widow 50 years of age became pregnant, and, becoming alarmed for the consequences, she procurcd a miscarriage, and the case went into court, where the woman confessed that the author of her disgrace was the head writer of the " Sri Shankarachar ;" on which the editor of the *Som Prokash* says, " if such a thing has happened so near the 'Shankarachar,' what must be the state of things elsewhere ? Well, what has happened has happened ; and it is an old saying, that ' if the one who strayed away in the morning

returns in the evening, he must be looked upon as one who has not strayed away at all.' Enough ; with a look into the future, and Shankarachar Swami availing himself of and acting upon the advice of the *Hindoo Prokash*, all may be right."

The *Sholatoor*, of the 21st of September, mentions that on the Maharajah of Ulwur hearing of the death of the Nawab Mahomed Ameer-ool-lah Khan (*alias* Ummoo Jan), he sent a set of handsome and valuable presents to the Nawab Mahomed Fazulla Khan, the younger brother of the deceased Nawab, with assurances that he would look upon him as favourably as he did upon his deceased brother.

Referring to the prevalence of street-preaching at Allahabad the following appears :—“ Although the missionaries preach publicly in every city, there is in this place a moulvie sahib who answers them here with great facility, and relates the precepts of his creed. There is also a pundit who expounds the doctrines of his religion ; so that by the aid of these native preachers the people of each creed continue unchanged, and not intimidated. It is not their intention to furnish answers to the *Padre Sahib* ; and the only object they have in view is to protect each one his own religion in public. In the city of Lucknow, too, the learned ones of Islam and the pundits do the same in various places ; because in the eyes of Government every one is his own free agent as regards his religion : therefore no one fears to make his own views known : but it would be better that no one displayed enmity or contempt towards any other religion ; and, placing himself amongst the number of preachers, refrain from displaying his power ;” &c., &c.

The *Nusseem Jounpoor* of the 21st of September, the *Ukmil-ool Ukhbar* of the 22nd, the *Oudh Ukhbar* of the 20th, and the *Nujm-ool Ukhbar* of the 22nd, do not call for special notice.

The *Oordoo Delhi Gazette* of the 25th of September, under the heading “ Russia,” alludes to the appearance of some

prophets of a new religion, who advocate, as the only means of salvation, self-destruction by fire; the result of which, on the minds of the weak and fanciful, was, that in one village some seventeen hundred persons shut themselves in wooden huts, and, setting fire to them, were consumed by the flames.

It is said that Lord Mayo has decided in his own mind that it is not right to impose an income tax upon the inhabitants of this country.

A Benares letter is to the effect that about eight hundred of the respectable residents of that place had petitioned the Lieutenant-Governor to pardon the Prince of Nepaul, who had been imprisoned. The grounds of the petition are said to be the youthfulness of the Prince, and the severe sentence upon one in his position, &c. The writer concludes by expressing his conviction that a proper order will soon be passed about the Prince.

The *Kaleid Ummmed* of the 18th of September, and the *Jutwatoor* of the 25th, do not require special notice.

The *Punjabee Ukhbar*, of the 24th of September, publishes the following under the heading "Rewards—" "It is said;" that 'Mr. William Muir Bahadoor's' regard and attention is devoted to the spread of the Christian religion in Hindoostan; and that orders have been issued by him to the effect that whoever compiles Christian works in the Oordoo language will be amply rewarded. Two rewards, one of Rs. 1000, and one of Rs. 500, to be given from his private purse, have been set aside for this purpose."

The *Allygurh Institute Gazette* of the 24th of September publishes an article on "Civilization."

It is noticed that Her Highness the Shah Jehan Begum of Bhopal has just established a school of industry, to be called the "Prince of Wales' School;" where boys are to be taught the art of carpet-weaving, the manufacture of socks, tape, and other articles of cotton manufacture. Competent

instructors have, it is said, been entertained for this purpose, and a system of money stipends has also been adopted, to ensure regular attendance on the part of the pupils.

The *Oordoo Muir Gazette* of the 24th of September does not require special attention.

The *Khair Khwah Punjab* (no date, but for the fourth week) publishes the following :—“The Ameer Sher Ali Khan, who has taken the rebel son of the King of Bokhara under his protection, is not aware of the results of this act. Although the Ameer of Cabul has not completely effected his purpose of putting down the power and strength of the nobles and chiefs of Cabul, he has still acquired that amount of power which no one before him has gained. Whatever advice he gained by visiting Hindoostan, he saw that the Supreme Government collected its military forces; and, by thus showing their strength, impressed him with favourable ideas of that Government, which thus displayed its pomp and dignity to outsiders. And, accordingly, from the time of his return to Cabul, he has laboured heart and soul to accomplish this object. Formerly, it was customary in Cabul to pay the troops from the revenue collections; but this has been discontinued, and the troops are now paid from the treasury; and although this proceeding is not palatable to the chiefs and nobles, they have up to this allowed it to be done, from sheer inability to prevent it. And because the Ameer Sher Ali Khan never allows his dealings with the zemindars to put him out, this change, which was before unknown, is seen and wondered at by the people, who are most glad, because they will not now be subjected to the tyranny of the Sirdars. The order and discipline of the army has also been considerably increased. We have given Ameer Sher Ali Khan the title of “the fortunate Sekunder,” from the time when he cemented his friendship with, and confidence in, the British Government; and there is no doubt that if he continues in this way under subjection, he will have no cause for grief from any outside or inside occurrences.”

The Judge of the Court of Small Causes at Lucknow, is said to have replied to an anonymous petition, which he wrote across, that "it is a cowardly enemy who resorts to anonymous writing ; he has not sufficient spirit nor bravery to enter the field and boldly face one ; that such an one is ready to fight in the dark ; and that no attention will be paid to anonymous writings. If there are any who complain of bribery and misconduct, let them come forward, and, with an open generous countenance, make the charge, when they may be sure that full enquiry will be made ; and if the statements be found correct, they will meet with due care and consideration."

The *Mujma-ool Bharain*, of the 23rd of September, alluding to the disturbances in Huzara, says it is rumoured at Murree that the Governor-General is in favour of peaceable measures ; the Lieutenant-Governor advocates fighting ; and Major Pollock Sahib wishes to annex the disturbed country to British territory. The writer further says, that appearances do not warrant the supposition that there will be fighting, though the Government troops are in the Ooghee pass, facing the black mountain ; &c., &c.

The *Ukhbar Alum* of the 23rd of September does not require special notice ; nor does the *Moofeed-ool Anam* of the 23rd.

The *Meerut Gazette*, of the 25th of September, under the heading "Generosity," quotes the *Karnama Hind* of the 13th of September, to the effect that since the death of the Nawab, Sir Salar Jung has considerably reduced the expenses of the State of Hyderabad. Among other things, horses and elephants which were kept up for the use of *fakkers* and *dervishes* have been discontinued or reduced, at a saving of sixteen lakhs of rupees (£160,000), as well as other expenses of a similar description ; with the exception of the expense of nine maunds of cooked bread, which is daily distributed to the city dogs who wander about the streets. The editor remarks that "Generosity is the true name for such acts, when human nature and beasts partake of their benefits ;" and that it is the first

time he ever heard of a Chief acting as this one is said to have done in regard to the dogs.

The *Koh-i-Noor* of the 25th of September does not call for special notice.

The *Social Science Congress*, of the 24th of September, remarks upon the last case of dacoitee in the Soonderbunds. The writer is of opinion that if such things continue the country will soon be ruined.

The *Gwalior Gazette* of the 19th of September does not require particular notice.

The *Rohilkund Ukhbar*, of the 25th of September, alludes to the new doctrine introduced at Bombay, called " *Miraj Panth*;" in which Hindooism and Mahomedanism are combined, and believers in it respect both Sri Krishna and the Huzruth Mahomed.

It is mentioned in the summary of news that "some rebel, on the part of the Russian commander-in-chief, had addressed a letter to the Rajah of Gonda, to the effect that he should rebel against the English Government: the Rajah has forwarded the letter to the British Government."

The *Lawrence Gazette*, of the 27th of September, alludes to the satisfaction of the Governor-General, expressed through his Secretary, to the Begum of Bhopal, on account of her having established a school of arts and industry in her territories.

Alluding to the introduction of railway-carriages for respectable native females, it is said that the Governor-General has been pleased to approve of the measure. In these carriages much caution will, it is said, be observed concerning the privacy of the native ladies who travel in them; and further, that a " *mem* " (European female) will be provided for the purpose of giving and receiving tickets, as well as one to act as a guard. At all large stations there will also be palanquins, doolies, and other conveyances, in order that the greatest privacy may be observed, both in the railway, and in alighting

from and entering other carriages. The editor considers that this is all that was required for screened women ; and he is sure that the respectable natives of Hind will be glad, and offer their thanks to the Viceroy.

The *Benares Gazette*, of the 27th of September, offers some comments on the word "Freedom." The writer says, that, now-a-days, he finds the newspapers exhorting their readers to exert themselves in obtaining freedom, as everybody should do. That a gentleman at Benares "published a letter in letters of gold, and circulated it freely, in which the first thing recommended is this;" but, he says :—" We wonder how people should think of this just now, because ability and capacity are required for everything ; and in accordance with these, each thing is becoming and elegant ; but when a thing becomes greater than one's ability to bear, it causes injury. For instance, a man's food weighs a *chittack* ; give him more, and he will burst and die : therefore in this light the thing ought to be regarded as concerning Hindoostan. Just now the capacity of Hindoostan is not such that freedom such as is required should be accorded to it ; because there is not in it that amount of truthfulness, endurance, knowledge, and experience, such as is necessary ; and until all these things are attained, freedom would be ruination to Hindoostanees. The word freedom is familiar to Hindoostanees as a term or expression ; but they do not understand the benefits it implies, nor what it really means. *Ai Huzruth !* the meaning of the word freedom is not that you can kill whom you like, or do as your heart dictates, and that no one can touch you ! Moreover, the freedom you are envious of is in reality subjection. Your heart's desire is that you share the same freedom as the English ; but are you worthy of it ? And has the freedom they possess been given to them by any one ? have they not rather produced it by the sacrifice of their lives ? And then, how are they tied down by or through the means of that freedom ? In their own country, the English cannot beat their servants ; however lowly the servant may be, if he

gives a harsh reply to his master in any matter in which he is mixed up, his master cannot do anything; even if he be displeased from his heart, he cannot, without sufficient cause, dismiss him: the King cannot punish any but those who are guilty. Is it so with you? You keep your servants without any ceremony, and for a trifle discharge them. One who flatters even a little, or becomes your accomplice, you are pleased with. The children of Hindoostanee nobles are found to be always uneducated; and even if they happen to have acquired Sanscrit, English, Persian, &c., they inwardly look upon themselves as the most learned men, because their associates are not learned men: and perhaps, if learned men meet them, they soon step aside after seeing their evil courses; while those flatterers who are their companions invent such stories, plans, &c., that the good are not allowed to remain: and sometimes the master becomes sullen with his servant, the servant is estranged from his master, and they part: up to this all this kind of thing has been greatly promoted;" &c., &c. The writer enquires, whether Englishmen in their own country seize men who live in their villages, and force them to work gratis. Whether they beat their servants unmercifully, and they, the servants, remain silent. He goes on to say:—" Oh! gentlemen, this is a very great thing; no one dares to say a word to another; and in this state, as you do not possess patience, or knowledge, or the love of justice, nor do you look upon all and each one as your equal, how can you expect freedom? Freedom is not a thing to eat or drink, nor is it clothing to cover one's self, so that one might take pity and give it to you. It is that thing which the acquirement of knowledge, morals, and justice, and the putting aside of arrogance and self-conceit, can bring;" &c., &c. The writer proceeds to say, that until the natives of India receive the best education, and learn to appreciate good men, from whose company and conversation good may be derived, they cannot be free, nor will freedom gain strength in them. He concludes as follows:—" Enough; it is clear that the thing you stand in need of you should at once exert yourselves to

possess; it can only be obtained by labour, and by degrees it will come: it is necessary, therefore, to pay great regard to the acquirement of knowledge, and by putting aside all your evil ways."

The *Muir Gazette* of the 18th of September, the *Jugat Samachar* of the 20th, and the *Ukhbar Benares* of the 23rd, do not call for special notice.

The following vernacular newspapers have been examined in this report, viz.:—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
1	<i>Malwa Ukhbar</i> , ...	Indore, ...	1869. Sept. 15th	1869. Sept. 23rd
2	<i>Naiyar Akber Ukhbar</i> , ...	Bijnour, ...	" 16th	" 23rd
3	<i>Rohilkund Ukhbar</i> , ...	Moradabad, ...	" 18th	" 23rd
4	<i>Lawrence Gazette</i> , ...	Meerut, ...	" 20th	" 23rd
5	<i>Educational Gazette</i> , ...	Agra, ...	" 20th	" 23rd
6	<i>Unjumun Hind</i> , ...	Lucknow, ...	" 18th	" 24th
7	<i>Karnama Hind</i> , ...	Ditto, ...	" 20th	" 24th
8	<i>Benares Gazette</i> , ...	Benares, ...	" 20th	" 24th
9	<i>Sholatoor</i> , ...	Cawnpore, ...	" 21st	" 24th
10	<i>Nusseem Jounpoor</i> , ...	Jounpoor, ...	" 21st	" 24th
11	<i>Ukmil-ool Ukhbar</i> , ...	Delhi, ...	" 22nd	" 24th
12	<i>Oudh Ukhbar</i> , ...	Lucknow, ...	" 21st	" 25th
13	<i>Nujm-ool Ukhbar</i> , ...	Meerut, ...	" 22nd	" 25th
14	<i>Oordoo Delki Gazette</i> , ...	Agra, ...	" 25th	" 25th
15	<i>Kaleid Ummed</i> , ...	Lahore, ...	" 18th	" 26th
16	<i>Julwatoor</i> , ...	Meerut, ...	" 23rd	" 26th
17	<i>Punjabee Ukhbar</i> , ...	Lahore, ...	" 24th	" 26th
18	<i>Allygurh Institute Gazette</i> , ...	Allygurh, ...	" 24th	" 26th
19	<i>Oordoo Muir Gazette</i> , ...	Moozuffernuggur, ...	" 24th	" 26th
20	<i>Khair Khwah Punjab</i> , ...	Goojranwalla, ...	4th week.	" 26th
21	<i>Mujma-ool Bharain</i> , ...	Loodiana, ...	" 23rd	" 27th
22	<i>Ukhbar-i-Alum</i> , ...	Meerut, ...	" 23rd	" 27th
23	<i>Moofeed-ool Anam</i> , ...	Futtehgurh, ...	" 23rd	" 27th
24	<i>Meerut Gazette</i> , ...	Meerut, ...	" 25th	" 27th
25	<i>Koh-i-Noor</i> , ...	Lahore, ...	" 25th	" 27th
26	<i>Social Science Congress</i> , ...	Jeypore, ...	" 24th	" 28th
27	<i>Gwalior Gazette</i> , ...	Gwalior, ...	" 19th	" 29th
28	<i>Rohilkund Ukhbar</i> , ...	Moradabad, ...	" 25th	" 29th
29	<i>Lawrence Gazette</i> , ...	Meerut, ...	" 27th	" 29th
30	<i>Benares Gazette</i> , ...	Benares, ...	" 27th	" 29th
31	<i>Muir Gazette (Nagree)</i> , ...	Moozuffernuggur, ...	" 18th	" 26th
32	<i>Jugat Samachar (Nagree)</i> , ...	Meerut, ...	" 20th	" 27th
33	<i>Ukhbar Benares (Nagree)</i> , ...	Benares, ...	" 23rd	" 28th

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

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Upper India.